

Community

Social

Brotherhood Week

"Time was when I was critical of Brotherhood Week. I've had some changes of opinion."

CARTOONS at right and below are typical of those NCCJ furnishes each year to newspapers and periodicals across the country for Brotherhood Week. (Cartoons shown are from the 1957 kit.)

THERE IS NO "HOOD" IN BROTHERHOOD



Robert York, LOUISVILLE TIMES

HOW WE APPROACH Brotherhood Week and how we celebrate it depends, I think, on how willing we are to bring ourselves up to date. If we relegate it to the "pink tea" level of putting on our hats and our minds to go listen to a nice talk about brotherly love, it will remain a remote ideal.

If we are willing to see that reality demands we DO something to strike a spark of human love and respect, then we have caught the meaning of Brotherhood Week. We have contributed to the program the National Conference of Christians and Jews (NCCJ) started 25 years ago.

Time was when I was critical of brotherhood weeks. "Why accent for one week what is a basic essential for 52?" I orated. "For one week we'll meet with people and say pleasant things.

Then we'll forget about them for the rest of the year."

Changes Her Mind

I've had some changes of opinion.

A Brotherhood Week can be a method of teaching. The theme is certainly fundamental—"that people shall live as one family of man."

Teaching the past several years in a public high school, I have found Brotherhood Week a useful tool. The fundamental idea that we are our brother's keeper is always important to accent in the classroom. But how? My students were members of a variety of religious faiths so we did not have a common doctrinal base. At the same time I had to have a reason for bringing up what was in the mind of most of the students a controversial subject. Brotherhood

Week gave me a reason.

The projects were simple. I was teaching English so we started with an assignment of "brotherhood" clippings from the daily papers for the bulletin board. Several class discussions were devoted to stories and issues the articles brought up. At the end of the week, each student wrote a paragraph on "What I Can Do to Promote Brotherhood."

Results of Projects

Denominational lines were not blurred, the discussions were not superficial, and the paragraphs showed that at least a few students had gained an added appreciation of their responsibility. It might have been given in other ways, but Brotherhood Week in (Continued on back page)

NO BETTER WORDS TO DESCRIBE "BROTHERHOOD"



MORE IMPELLING THAN EVER



Social Life

Feb Friendship House

A New Year for COMMUNITY

WE HAVE DECIDED to call this month of February the beginning of the year for COMMUNITY. We chose February because there are events occurring which draw attention to both the "what" and the "why" of our work.

The "what" of COMMUNITY is probably clear to our readers—work for eliminating racial prejudice and discrimination. And February is the month in which nationwide observance of Brotherhood Week are held. For this week, at least, national publicity is directed to the problem which concerns COMMUNITY all year 'round. (This year Brotherhood Week is February 16-23.)

February is also the month in which the beginning of the Septuagesima-Lent-Easter cycle ordinarily occurs... where "we stand," Pius Parsch has said, "at the beginning of the story of salvation." (This year Septuagesima begins on February 2 and is followed by Lent on February 19. These seasons lead to the feast of Easter, April 6.)

And here is found the "why" of our work. To state it simply: it is done for love of God.

How easily the phrase rolls out! In the living out of the phrase is, of course, the challenge, the never-ending challenge, and privilege.

Difficult as it is to state without seeming trite, we enunciate again the principles that direct COMMUNITY, as we begin another year of "work for love of God on eliminating racial prejudice and discrimination."

Because God is our Father, we seek to build with all our brothers the kind of human society suited to children of such a Father. One that reflects His love and peace and truth.

Racism—with its false separations between men, its breeding of false notions of superiority and inferiority—is a cancer in the society of God's children.

COMMUNITY exists and works to remove that cancer.

—M. D.



(Ollie Harrington in PITTSBURGH COURIER)

"Why you got to treat these pitchers like this so early in the season? Man, we'll never get 'em interested in integration that way."

READERS WRITE:

Agrees "Time" not Automatic Healer

Dear Editor: I was very interested in Mr. Miller's comments in December COMMUNITY ("Integration—Meanings Vary"), particularly his comment on time.

Prejudices, no matter how deep or long standing, can and do yield to good sense and good will, in Christ, but it takes effort of the hard, uphill variety. Progress of any kind does not happen automatically, and

"time" is not the healer of breaches unless the people involved use that time to do the work necessary for the healing.

Many people do not believe that prejudice can be overcome and are not willing to put out the effort to try—unless they have seen where somebody else has done so and it worked.

MRS. DOROTHY ABERNETHY
Subisco, Arkansas

For Expansion

Dear Editor: I have received COMMUNITY since the time it was on newsprint and titled Catholic Interracialist.

Its physical and spiritual expansion no doubt bespeaks that of its producers, and also points the way for its readers to do likewise. Its printed pages, choice of photos, and art work all reflect a unique combination of Christian, all-inclusive love and intellectual indignation—a thrilling example to attempt to live up to. I appreciate your book review section, also.

MRS. JOHN J. PARA
Othello, Washington

So Practical

Dear Editor: Please renew my COMMUNITY subscription. I think it is the finest publication in the field of race relations. It's so practical, readable, and down-to-earth in cases, pictures, conversations, and style.

I've been asked to assemble resource material that would be helpful to teachers and pupils who have problems of adjusting to schools in transition areas and ways to a better understanding between teachers and pupils of minority groups. I would appreciate any material your readers could suggest.

THOMAS J. SMITH
Palos Verdes Estates, California

Likes "Lines from the South"

Dear Editor: Mrs. Abernethy's "Lines from the South" are splendid. In style and content they are some of the best things that COMMUNITY has ever published. I look forward to subsequent issues in the hope that you will have many more of her articles.

ticles.

MSGR. DANIEL M. CANTWELL
Chicago, Illinois

Editor's Note: See page 6 for another "Lines from the South."

"She's Just a Little Girl"

Education

Marion A. Wright, retiring president of the Southern Regional Council, recently talked to a Charlotte, North Carolina, meeting on "Integration and Public Morals." This portion suggests:

THE ONE OR TWO Negro children in white schools are under emotional stress. White parents may mitigate the rigors of the experiment by counselling their children to show courtesy to, and deal generously with, the brave child of another color.

The white mother, feeling that she makes some sacrifice, undergoes some disagreeable experience, in sending her child to a school attended also by a Negro child, should reflect for a moment upon the anguish of the Negro mother. Sometimes she walks with her child through hostile groups to reach the steps of the school at actual risk of physical violence. Always she hands

over her child to a white faculty and into an association bewilderingly unfamiliar, if not resentful and challenging. Only the profoundest maternal instincts and limitless ambition for her child sustain her in that hour.

Out of the welter of last week's events we caught for a moment the image of a white woman taking a small Negro girl by the hand and telling the angry crowd all that was important to a mother: "She's just a little girl."

One knew in that instant that integration will not fail. The bravery and courage and noble ambition of Negro mothers and their children are matched by the tenderness and compassion of white mothers. They are matched also by the nobility of the white girls who took the new girl by the hand and gave her welcome. Such are the permanent, the irresistible, forces.

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● COMING NEXT MONTH

"Merit Employment" by Mary Clinch—"Fortunately it is not necessary to be guided by what opponents—or advocates—of Fair Employment Practices legislation 'think' will happen, should such legislation be passed. Fifteen states currently have FEPC, so we can 'look at the record.'"

From a Negro Editor

On Feeling Left Out

"The fact that the Negro is kept on the sidelines of society serves to make him feel different and apart."

IT IS NO SECRET that there is glee in the ghetto over the fact that the frantic efforts last month to send up our Sputnik fizzled. Many Americans found themselves laughing about the bust, but it was especially delightful to Negroes who saw a racial side to the fiasco.

How can the American Negro thus divorce himself from the national disgrace? As a matter of fact, he really cannot. Of course, the fact that the Negro is jim-crowed into a blind alley in our culture and kept on the sidelines of the society as much as possible, all serve to make him feel different, separate and apart.

Many Negroes also believe that the white American is an egotistic ass precisely because he has been fed on a diet of "master race" pap. The existence of a subjugated, oppressed, second-class group such as we are provides the white American with a perfect setting for the development of illusions of grandeur.

Whose Achievement?

Some Negroes feel also that a great part of the "dirty work" in building America in the last three centuries has been done by black men for which white men take the credit. From the foundries and furnaces of the factories to the forests and fields of the farm country, black energy made a contribution that no histories ever take into account. These convictions lead Negroes therefore to consider the boasts of white American achievement as fraudulent.

Indeed, the image of the white American in the minds of most Negroes is that of a vain, arrogant, pompous bully. This is all quite understandable. It is understandable also how everyone likes to see a bully disgraced.

The psychology of the Negro is not difficult to analyze under these circumstances. I recall how worried some of our white friends became right after Pearl Harbor when it was discovered that many Negroes were cheering the conquest of Asia by the Japanese.

Thrilled by Non-Whites' Exploits

They failed to understand why it was a thrill to hear of exploits done by a non-white power which were supposed to be within the capabilities of whites only.

The Department of Justice and its various agencies were disturbed during the war by the reports coming into them. Other departments of government wanted to make sure also that the American Negro really understood that "this is your war, too."

(Incidentally you may have heard the story about a Negro porter who, with newspaper in hand, rushed into the office of a member of the "Black Cabinet" during the war and pointed to a headline about a Japanese conquest. The porter did not see the whites in the office as he shouted with glee, "Boss, we just took Singapore!")

Of course, the whites in Washington were needlessly alarmed.

The wish to see the pretensions of the white American ridiculed has nothing to do basically with the Negro American's loyalty to his country. This is something the Communists who have worked among Negroes have never seemed to understand either.

Neither the brass hats in Washington nor the Communists in New York could get it through their thick heads that the Negro American has only one basic objective, first-class citizenship here in this democracy.

FEBRUARY, 1958

From a White Reader

On Being a Minority

White families take children out of predominantly Negro school; "I deplore this, but I sympathize with their intentions."

ONE WAY OF DESCRIBING the problem of race relations is: lack of community. "Community," it has been well said, "should have an almost sacred meaning, impregnated with a sense of the Mystical Body of Christ." But how little we have of it!

What are the stumbling blocks to community? Two important ones are described in the accompanying articles.

• The white reader—noting a school where Negro children who have been deprived outnumber white children who have had adequate opportunities—expresses uneasiness.

• Louis Martin—seeing that the desire of Negroes to take their place alongside other Americans is denied (and misinterpreted as "wanting to be with whites")—describes how being kept on the sidelines produces frustration.

We present these statements in the hope that they may help us understand the viewpoint of another, and that such understanding may lessen the stumbling blocks to community.



Louis Martin

The current embarrassment to our country may in the end be a very wholesome thing for the nation as some have already suggested. Certainly, we no longer have any illusions about Russian proficiency or "know how." We should also have no more illusions about the "natural superiority of the white American."

Be that as it may, this seems to be a period in history when everyone is going to have to give up his illusions. We might call it the great showdown between fact and fantasy. Science is forcing the issue and the truths it reveals may set all mankind free. If we can't be free here, soon we may be able to try the moon.

"Integration is not so much an end in itself as a means to the end we all demand, equality of opportunity."

RECENTLY I had the great fortune to talk with 60 university students. For two hours I was on the hot spot, and it was completely delightful.

I learned about some of the things that seem to be troubling many young white students regarding this matter of integration. They quite frankly want to know what this race-mixing business is all about. Why is it important that the races integrate? Why are Negroes so insistent on this mixing?

In attempting to give my view of "this race-mixing business" I went back to the Supreme Court's rulings in the education cases. For a long time the United States Supreme Court accepted the southern view that, in theory at least, there could be equality of educational opportunity for all children under a system of segregation. In short, the schools and the educational process could be separate but equal as the court held in the case of Plessy

versus Ferguson.

After many years of battling, the Supreme Court in 1954 was finally convinced that it was utterly impossible to provide true equality of educational opportunity to all children where the schools were racially segregated. What was the basic objective? It was basically equality of opportunity.

Integration A Means

In this framework, integration is not so much an end in itself as a means to the end we all demand, equality of opportunity. As in education so in all other fields, there should prevail equality of opportunity if, of course, we really subscribe to democratic principles.

The question therefore to which we must address ourselves is always and forever equality of opportunity. At least, that is my principal concern. Nevertheless, we know that this equality cannot operate in a school system in which color and race are used to segregate and separate the citizenry.

Has Unsavory Connotations

If this sounds very simple and obvious to you, I only wish you could consider the thinking of a young white student. All he hears is that Negroes want integration. To him this is "race-mixing" with a great many unsavory connotations. He cannot figure out why that goal should be all-consuming. He does not always make the connection between the true objective of equality of opportunity and this business of integration.

The link between equality and integration must be thoroughly appreciated and understood by everyone in order to clear some of the ghosts out of our minds. Once this has been accomplished, some questions will answer themselves. Why do Negroes want to live next to white folks? Why don't Negroes attend to their own affairs? Why don't they mind their own business?

Walled Out, Hemmed In

These questions fly like sparks from the main issue. If a Negro wants to buy a home on the lake-front, he does not want to be told that such sections are for white only. Segregation walls him out and hems him in, and there is no equality of opportunity here.

The Negro wants to enjoy the freedom that comes from true equality. His decisions on where he lives, works, and plays ought to be based on his own ability and free will. If he chooses then to segregate himself, at least it is a voluntary act without coercion.

It is often dangerous and misleading to try to simplify a very complex issue. The big point I would like to make is

HERE IS an interesting little story. One of the public grade schools in our midwestern town serves an area that in recent years has been "changing". In the last five years it has become more colored than white, and this year the white children are a terrific minority—say, two in a class of 25 or 30.

One reason whites have become so much in the minority, we hear, is because 40 white families whose children should be attending the school are paying tuition in order to send their children to another school out of their district. Nothing public has been said concerning this. While I deplore this action of the 40 families, I am frank to say that I sympathize with their intentions.

Here's Why:

We know a teacher in that first school. She tells us that she finds her colored students, at least many of them, tremendously eager to learn and for this reason a pleasure to teach. At the same time, she finds many of them extremely vulgar and crude in their conversation—which goes back, I presume, to an economic problem.

She doesn't think, and I don't think, and I doubt if the 40 families think, that all colored children are coarse—nor that those who ARE coarse are so BECAUSE THEY ARE COLORED. But because of the conditions under which their families have been forced to live and work and struggle, many of these children have been reared in an unwholesome atmosphere. Many are, as a result, coarse and crude.

Now for myself and for this woman who is teaching and for many other adults it is reasonable (I suppose I should say, obligatory) that we do all we can to remove, break down, abolish these unjust conditions.

Expose One's Child?

But my question is:

Does one also have to expose one's child—with his unformed mind, with his tendency, his near-compulsion to, conform to the attitudes and language of his group—to a school situation where the predominant example is going to be a bad one?

I suppose one must, but I know honestly in my heart I am glad I do not have to make the sacrifice.

And at the same time I have been very happy that the number of Mexican children attending our children's school has increased steadily. This year there must be 50 or more.

But I don't think I would be so pleased if there were 600 Mexicans and 50 of our palefaces. All wrong, I know, but definitely the thing which underlies the ugly actions of many persons, I am sure.

that I am primarily and basically concerned with equality of opportunity. All of us who believe in democracy should be similarly concerned. At the same time we have abundant proof, if any is needed, that the principle of equality of opportunity cannot be made to operate in a racially segregated society.

If there is no equality of opportunity, there is no democracy. If there is no democracy, let's give the country back to the Indians.

—Louis Martin

Mnaging Editor of the DEFENDER, Negro daily in Chicago, Mr. Martin writes a weekly column "Dope and Data" for the paper. These two excerpts from his columns are reprinted by permission.

Renew Programs at New York Friendship House

Chaplain Father Edward Dugan wrote **COMMUNITY**: "There's a real story here in New York of how the friends of FH have struggled and worked to keep the House alive." Here is that story.

New York, New York

DURING MOST of 1957 New York's Friendship House at 417 West 145th Street was shuttered and silent.

It had been for 18 years a center where a group of full-time workers, helped by part-time volunteers, had planned and carried out programs to eliminate racial prejudice and discrimination. But one by one, the full-time workers had left. By the end of 1956 there were none, and the national office of Friendship House in Chicago—while assuming the financial responsibility for maintaining the New York center—was unable to provide staff. (The national office itself was staffed at the time by two people, in an office requiring a minimum of four.)

Friends Band Together

But friends of this work for inter-racial justice could not and would not allow the Friendship House movement to die in the New York area. It was here that Friendship House had begun in 1938, and some of these friends had been associated with the movement throughout all these years.

So Father Edward Dugan, chaplain of the New York House, called a group together in September. They resolved to set up a Friendship House program, one that would be based for the time

being on efforts of part-time volunteers . . . until a full-time staff person could be found.

Following the planning meet, a picnic was held the succeeding Sunday on Ward's Island. It turned out to be a showery day, and when an announcement was made that the bridge to Manhattan would soon close, it quickly broke up.

But the possibility of getting together had been proven. And so the all-volunteer program was launched.

Begin Monthly Programs

The first of a monthly program series was held at Friendship House September 25, with Stanley Isaacs, Republican minority leader in the City Council, speaking on "Discrimination in Housing in New York City."

(Mr. Isaacs' talk set off a chain of actions among FH volunteers. He told of the Sharkey-Brown-Isaacs bill banning discrimination in housing, then pending in City Council. When a demonstration to press for action on the bill was held at noon October 25 before City Hall, several volunteers who were free at that hour joined the demonstrators. A mailing was also sent to Friendship House supporters in New York City. The letter urged them to write the mayor and Council representative to support the bill. "Your re-



(Gene Pohl Photo)

LIGHTING CANDLE on Advent wreath is Mrs. Irene Thilman, assisted by Father Edward Quirk (left) and Father Edward Dugan. Intent observer (second from left) is Marie Rampello. The ceremony was part of an Advent Workshop held at New York Friendship House December 15 . . . see story below.

ADVENT WORKSHOP



(Gene Pohl Photo)

ADVENT WORKSHOP climax was play given by Cub Scouts. In audience are nuns from Resurrection school, Father Dugan, and Father Quirk.

AN ADVENT WORKSHOP held at New York Friendship House on December 15 combined the liturgy-described with the liturgy-in-action. Father Dugan's and Father Edward Quirk's short talks were the description; the audience's recital of prayers from the Advent liturgy was the action.

To open the program Father Dugan defined the intimate, necessary connection between the liturgy and the lay apostolate. Then Father Quirk, assistant at St. Thomas More parish in New York City, discussed the Advent season and the meaning of various Advent Masses which prepare for the Christmas feast. He was so filled with the spirit of the season, with the coming of Christ, that he communicated much by his words and his attitude of joy; one felt he could have continued for a few hours instead of 20 minutes.

Kenneth and Mary Boyd described Advent customs that families can ob-

serve to teach children to prepare for the Christ Child. Members of the audience contributed ideas they had used with children to make Christmas live for them.

Representatives from several apostolate groups about New York described their use of Advent liturgy: Mrs. Mary McGrath, the Grail, Mrs. Anne-Marie Stokes, the Catholic Worker; Anna O'Leary, YCW—especially their use this year of the Advent wreath.

It sounds like a long program, but it went quickly. It was climaxed by a play, *Three Kings* by Henri Gheon, given by Cub Scouts of Irene Thilman and Ronnie Fessel's "pack." Then it was time to enjoy a meal of turkey, ham, and other delicacies prepared by Mrs. Thilman. And before and after all this, to examine an Advent symbols display which had been prepared by Frank Fabinski, Jackie Harris, Marie Rampello, and others.

ligious convictions and faith," the letter said, "can be translated into action. Cardinal Spellman supports in full the principle of the anti-bias bill." The bill passed December 23. See "Ban Housing Bias in NYC," page 8.)

In mid-October a careful of volunteers spent a weekend at the Friendship House farm near Montgomery, New York "straightening up" in preparation for putting it up for sale. Financial needs are largely secondary reasons for selling; it has been Friendship House's experience that God, through various and wonderful benefactors, has taken care of this department. But the fact that there is no full-time staff, hence no one who can take care of the maintenance of the farm (to say nothing of making use of it for programs), required the decision to sell.

Describes Community Work

In November George Sullivan, a former national president of the Young Christian Workers (YCW) and currently active in the Chelsea section of New York City, spoke on "Work of Community Organizations in Chelsea." He described the amazing way in which some 80 groups, small and large, have joined together. Not without struggle, but with a realization that grows all the time, these people have come to see that only by working together can they achieve community improvements. They now are able to make their needs effectively known to city authorities, and they also have come to realize keenly their personal responsibilities.

Valerie Hawkins, director of the department of education in the Urban League, was the December speaker, talking about education and the particular problems for a city with a segregated pattern.

January's program was an Epiphany party.

In addition to the monthly program at Friendship House, there is also a small group meeting each month to discuss Suhard's *Growth or Decline?*, a book very applicable to this time and place.

Other programs are held from time to time.

An Afternoon of Recollection was given November 3 by Father Dugan at the Convent of the Little Sisters of

the Assumption. He defined the interrelation of personal spiritual growth with acceptance of social responsibility.

Another special program was an Advent Workshop held December 15. (See account of this Advent program at left.)

Selling **COMMUNITY** is another group activity. This is done the second Sunday of each month at St. Charles Borromeo Church, 211 West 141st Street.

Attendance at the monthly programs, help with **COMMUNITY** selling, membership in the Suhard study group—all are open to the public. Visitors are also welcome to come to Friendship House (417 West 145th Street) between 7:00 and 9:00 P.M. any Tuesday, Wednesday, or Thursday evening. By visiting or by phoning (WA 6-3563) during these hours, anyone interested can give name and address to receive announcements of each month's programs.

There has sprung up a grand group of volunteers who get out programs, do mailings, answer phones, deal with inquiries and suggestions. Veronica Fessel has done much of the head-work and leg-work to see that programs are arranged, announcements mailed, and everyone welcomed. Others, like Frances and Richard Kemp, though unable to come often to the House, type addresses, make phone calls, and attend to a multitude of details in their own homes.

Gather at Mrs. T's

There have been several social affairs attended by people once or currently connected with Friendship House. Just before Advent, Mrs. Thilman gave a wonderful party at her home. Marked by dancing, meetings of old friends and of new ones, eating the fine "spread" that "Mrs. T" had prepared, it was enjoyed by more than 40 people. Irene kept wondering where the other eight were whom she'd invited!

There was also a breakfast at Friendship House after Christmas Midnight Mass, attended by "old members" like Audrey Perry, Timmy Martin, Nanette Sperco, Irene Thilman, Isaac Tell, Kenneth and Mary Boyd. It was planned by no one, apparently! This is prob-

(Continued on next page)

On Suffering and Patience *Spiritual*

"If we refuse to delve, if we get discouraged, if we despair, then we do not know our vocation."

THE LATIN WORD, *patior*, means "to suffer," and a very important English word is taken from *patior*. That word is "patience". Now, suffering can assume various ways, shapes, and forms, but no matter how intense the degrees there is one thing that all suffering has in common — all suffering has the common note of being distasteful.

A man can become accustomed to doing quite a few things that irritate him, that rub him the wrong way. However, there are very few, if any, who can ever become acclimatized to suffering. The practical nature of these remarks about suffering becomes quite apparent when you consider that a goodly portion of our natural lives is spent in doing just that, suffering.

A City To Win

Today in Chicago it is the peculiar privilege and tremendous responsibility of every lay apostle to learn how to suffer; it is also part and parcel of the



Father George Clements

Father George Clements celebrated Mass for Chicago Friendship House at St. Ambrose Church in mid-December. He also spoke at the breakfast following for Friendship House workers and friends.

"The Apostolate of Suffering" was the title of his talk. The accompanying article is adapted from Father Clements' remarks.

vocation to the lay apostolate here in Chicago to benefit profitably from the fruits of the virtue that has its birth in suffering—the virtue of patience. At first glance the most dedicated would be inclined to think of Chicago as beyond saving, to throw up his hands in despair, and to head for the nearest airport.

Our vocation of suffering means that we take a good, long, cold, hard look at Chicago—a realistic look, and after we see how far gone this old city is, we decide what we can do about wiping the mud off. If we refuse to delve beyond the ugly face she shows us, if we get discouraged at the many varied problems she offers us, if we despair at the apparent indifference of our supposed leaders, then we do not know our vocation in life, then we do not understand what God is asking us to do.

No One Concerned

So many of us here today see clearly what is wrong with this wicked city. We see what could be done easily to alleviate her ills, and we are galled at the prospect that no one else seems to be concerned. There is so much that we want to do, so much we see that desperately needs to be done that we are shocked at the pitifully minute number of those willing to give a helping hand.

Would that we could see that this, this, is our vocation in life! To see these

of working together. It is inspiring to see that Friendship House can operate, in a small way at least, with volunteers.

There is much more to be done—a need for a full-time staff worker and for additional part-time volunteers . . . and for many more prayers that Friendship House will go as God wishes.

—Mary R. Boyd

One of the group that has helped Friendship House in New York to become active again, Mrs. Boyd was before her marriage a full-time staff worker.

(Continued from page 4)
ably due to the modesty of Ronnie, Joe Lopes, and Eugene Pohl, not to mention Frances Diggs, Beverly Bowers, the three Harris sisters, Mary Banks, and the Trappists of Gethsemane who, because Frank Fabinski had written them, sent fruitcake and bacon and cheese.

And all these recounted episodes do not mention by name all who have helped . . . nor include everything that has been done. It could not—and it should not: there have to be things in individual lives and acts that flow out

WANTED

Men and women, Negro and white,
STAFF WORKERS for Friendship House

- to challenge the ideas and attitudes that lead to racial injustice
- to promote peace and unity by applying the Church's teaching to social institutions

QUALIFICATIONS DESIRED:

Understanding of racial problems.
Experience in race relations work helpful.
Willingness to sacrifice salary—temporarily workers will receive only board-and-room allowance.
Either administrative and fund-raising experience, skill in organizing groups and training people, or writing and editorial talent.

Openings in East and Midwest.

FOR FURTHER INFORMATION, write

FRIENDSHIP HOUSE

417 West 145th Street, New York, New York
or 4233 South Indiana Avenue, Chicago 15, Illinois

Powerful is suffering when it is as voluntary as SIN

paul claudel

things and to feel utter frustration because we are not able to accomplish the task alone. To ram our heads up against the brick walls of apathy, cynicism, indifference, and even cold hatred. To ram our heads and to keep on ramming until we are too weak, too exhausted to ram any more—this, my dear Brothers and Sisters in Christ, is part of the vocation to the lay apostolate in a city like Chicago.

People are going to sneer at you for

being a "do-gooder", they are going to laugh at you and ridicule you for wasting your time with activities that do not have a dollar sign hovering around them. And you? You are going to have to suffer and, believe me, the most acute suffering in the world is to remain silent when someone is attempting to ridicule you.

This is our vocation, to suffer—this is our Apostolate of Patience.

—Rev. George Clements

UN: Search for World Peace *Spiritual*

A PRAYER

ALMIGHTY GOD, in whose hands are the destinies of men, we pray that the United Nations, in its search for peace and justice, may enjoy Thy guidance and Thy blessing. Too many of Thy children place their hopes for peace in the achievements of men, while others, disdaining human efforts, believe that only fervent prayers can save the world from chaos.

We recognize, O Heavenly Father, that the finest organization in the world will not of itself teach the nations to practice justice and good will. On the other hand, Thou hast given us intelligence and free will that we may use them to work out our salvation. It is not enough that we should pray; we must also work and plan and organize. Peace by organization alone makes man independent of heaven and peace by prayer alone is presumptuous. It is not difficult for evil men to throw the sand of nationalism and selfishness into the machinery of world peace and thus destroy it. We must use the good oil of justice and generosity to make it work, and these virtues, O God, come only from Thee.

Give to us, we pray, an understanding of international unity and human solidarity. Let us not forget that all men are one in their creation, in their redemption, and in their sublime destiny. Give us the light to see that our country belongs to the family of human race.

Through the centuries men have prayed and worked for peace. Often they did not have it because the rulers of tribes and nations were proud and selfish. In our time the United Nations under God seems to be our last best hope for peace. Heavenly Father, give to the leaders of the people a sense of justice and good will that this great hope may become a reality. Amen.

—Archbishop Robert E. Lucey

AN EDITORIAL

WE HAVE ALL SEEN a spirit moving over the earth which is directing men to concepts of love extending beyond national boundaries. The United Nations is a sincere endeavor on the part of the nations of the world to live in accord, in harmony, however tenuous its success may sometimes seem. Internationally, then, the spirit of love is manifest.

Laugh at UN

You will find Catholics who pour cold water on all these expressions of love and interest. They find the U.N. a matter of laughter.

Then, pausing for breath, these same people will explain that the only real program for true internationalism must come from the Church. That the only real basis for brotherhood among men is the union of all men in the Mystical Body of Christ.

And what do they do? Nothing.

Scandal of Our Day

Is this not a scandal of our day—that it is not Christians who are spreading Christianity, but those outside the fold? We have from Christ Himself the noblest truths of all times: the love of God and man, the brotherhood of man under God, the concept of the human family as one, united in bonds of common humanity and to be one also in bonds of commonly shared Divinity. But we are not preaching this Gospel. The U.N. is. Watered down, distorted, ineffectual. Agreed. But it is an endeavor. It hardly becomes us to complain. We have everything: the truth and the grace of God. But we are not using them.

—Rev. Charles Kelty, S.V.D.

The above is abridged from an editorial which appeared in THE CHRISTIAN FAMILY. Father Kelty is editor of the magazine.

Jim Crow Flies North, Jim Crow Flies West The South

Lines from the South spreads out to other corners of country. Mrs. Abernethy recounts leaving south to live in a Western town and in Detroit. Racial prejudice, she finds, knows no regional lines.

(THIRD OF A SERIES)

Subiaco, Arkansas

I SAW JIM CROW one night when I was very young. He was sitting on the head of my parents' bed with his musty old ragged buzzard features scraping the wall behind him and his smelly beak pointed straight down at my mother and father. He was so loathsome, the sight choked me and woke me up. But he was still there after I opened my eyes!

Mrs. Abernethy I woke up my mother and father in a hurry telling them about him. When they got up, old Jim Crow flapped out the window, but just as soon as they settled back down in bed, he flapped back in and sat on the head of the bed. I cried for my parents again.

My father soon tired of playing in-and-out-the-window with his daughter's nightmare at two o'clock in the morning. He got out his shotgun and fired where I told him the bird was flying. I never saw old buzzard-feathered Jim Crow flapping around any more, but I have seen many hearts that he had been clawing and pecking to pieces.

He surely does get around! Some people deliberately feed him their own hearts, fool their neighbors into doing the same thing, post their territories for "No Hunting of Crows," and call out the guards to enforce it.

Other people pride themselves on what they think is a 12-months-a-year "Open Season" on crows.

• **OUT WEST** in Colorado where I lived in the mid-1940s, one of the ladies there had heard I was from the south. Sympathetically she began, "I hear that you are—er, er—from the south."

"Originally, yes," I answered.

"I know you can't help it," she continued, "but you probably just hate the poor Negroes."

"Oh, no, I don't," I answered as emphatically as I could. "I like them."

She was somewhat shocked but continued. "We've never had any race prejudice in our town, and we don't want any now. We have a nice colored gentleman in town, and he has always gone to all our affairs and been one of us."

And then . . .

A few months later was time for casting the Junior play at the town's high school. Benny wanted a part.

"That is absolutely out of the question," said one of the teachers matter of factly.

"Why?" I asked.

"Don't you realize he's Spanish?"

"Of course. With his dark hair and eyes he could be either the Jew or the Italian in the play."

"But he would be playing opposite white girls. That sort of thing just can't be done."

"I thought there was no such thing as race prejudice in this town," I remarked.

"There ISN'T any race prejudice in this town! We treat our colored man just like one of us. I just don't see how the southern people can be so prejudiced!"

"But how about the Spanish?" I asked.

"Surely you don't think that THOSE could be taken into our homes. You

just can't consider the Spanish, Mexicans, and Indians as people. If I had my way, Benny would have been flunked out before he could get into high school. Grade school is all right for them, because we do have to put up with them in our towns and it is better if they have SOME education. But high school? NO!"

• **SHADES OF DETROIT!** There also I had been told condescendingly how prejudiced southerners were and how Detroit did not have any race prejudice because they let colored people sit anywhere they wanted to on the street cars, even beside white people, and wasn't that just too bad for me! Et cetera.

My helpful informants were always a little shocked at my answer that not only did I welcome every colored person that sat down beside me, but that I deliberately tried to find seats beside colored people. After all, most of them had come from my section of the country and still had much more of the flavor of "home folks" than the natives of Detroit.

Something to Owe

Sometimes colored people would insist on playing the old game southern people had set up in the south years ago. Upon entering the Post Office one Christmas season, I took my place in the line waiting to mail packages. The elderly colored man just ahead of me bowed graciously, stepped aside, and urged me to take his place. I tried to tell him I wouldn't think of doing any such thing, and he was hurt. I had to reconsider the situation immediately, yield to his wishes, and take his place, whereupon he stepped behind me beaming happily. **He was far from being servile and cringing, however.** He was master of that situation—he had something he wanted to give, and he enjoyed giving it. After the incident I

wondered whether any of the men and women standing in line had noticed, but each person—indifferent to those about him—was moving mechanically forward in his own individual compartment.

The city of Detroit was somewhat compartmentalized, too, with Polish people grouped in Hamtramck, a sort of city within a city, and colored people confined for the most part to another section, a sort of village within a city with separate standards of sanitation, building and housing codes, and legal protection.

Cow Needs Pasture

We became acquainted with this colored section one summer around 1934 after the Milk Wars. When milkmen the fall before began their battles for each other's customers, we bought a cow and installed her in the garage. That was perfectly all right, agreed the Department of Health—upholding our right to provide uninterrupted milk for our three little children the best way we could under the circumstances, but we were advised that the cow would require some green pasture the following summer. This could be readily obtained by making arrangements with some person in the colored section.

With the name and address of a colored man who had a pasture but no cow, we drove out of the white section into the colored section of Detroit.

A Hasty Explanation

On the way it dawned upon me that my children had never seen a colored person before, and I tried to explain hastily that the people would all be black where we were going but that they would be people the same as we were, and other places had red people, and some had yellow people, and some had tan-colored people.

When we stopped the car, several colored people emerged from their homes and walked towards us silently, on guard against possible trouble. As we got out of the car, they grouped themselves together and stood still. One of our little sons ran towards the group, stopped suddenly, and stared at them with very wide eyes. The group tensed and stiffened as if they had been struck, and I groaned within myself that fellow citizens of the same city should act as if they belonged to two countries at war with each other. There was no telling what our son was going to say.

"You," he began, and then paused. (Dark hands clenched into fists.) "You're not black at all!" he continued. (Mouths fell open, and the fists were relaxed.) "I know what you are," he concluded. "You're just like chocolate candy!"

And then we were people, laughing and rejoicing in the simple truth of a child's heart, neighbors now who could cooperate with each other in the matter of the cow and her young calf, friends who could make a situation become profitable to all concerned—instead of fiends hindering each other.

To be truthful, there is no such thing on the face of the earth as white-skinned people or black-skinned people. We have set up a foolish myth that acts as a dark cloud hiding the light of truth. In all seriousness, if all the so-called white people in the world were to wake up tomorrow morning, look into their mirrors, and see their faces perfectly white, some would die from fright then and there. Others would be killed in traffic accidents in the mad stampede to the hospitals, clinics, and doctor's offices.

We are, ALL of us, COLORED PEOPLE. God made Him one human race in several flavors—chocolate, vanilla, strawberry, orange, and caramel. He

never made any white-skinned people.

He did make a white race of souls, though, and set them in the Garden of Eden and told them to be good. They sinned, causing the whole human race to be a black race of souls redeemable only by the Son of God. Every soul in the state of grace belongs to God's white race of souls. This group IS an elect people—and the human hearts of the world instinctively crave fellowship with it. This white race of souls probably has very few "white-skinned" people . . . people who claim to be the White Race, trying to tell God who belongs to the elect and who doesn't, and setting up a segregation that divides neighbors.

Segregation belongs to the end of the world. Everyone will be able to recognize the two races of souls then, God's White-souled Race and the Devil's Black-souled Race. Chocolate, vanilla, strawberry, orange, and caramel-tinted bodies belonging to God's White Race of Souls will go to Heaven. Chocolate, vanilla, strawberry, orange, and caramel-tinted bodies with the black souls of the Devil will go to Hell. And there will be segregation forever.

—Dorothy Abernethy

Lines from the South

In preceding articles of this series, Mrs. Abernethy described her . . .

• **Childhood "conditioning"** as she grew up in a North Carolina town. ("A Crazy Notion," November, 1957, **COMMUNITY**.)

• **College days** in the south where, in order to be a foreign missionary, she could study China but couldn't have a Chinese guest. ("Studying China," December, 1957, **COMMUNITY**.)

This is the third in her series. The next, "Blue Monday," will take her back to the South.

1958—Lourdes Centenary



Now is come
the salvation
and strength
and the
Kingdom
of our
GOD

epistle for the feast
of Our Lady of Lourdes
Feb. 11

(TODAY Magazine)

"WE WISH to invite all Our children to renew in this jubilee year their confident and generous devotion to her who deigned to establish at Lourdes 'the sea of her immense kindness.' . . .

"Conversion of the individual pilgrim is not enough. We exhort you to a common effort for the Christian renewal of society in answer to Mary's appeal."

—Pope Pius XII, Encyclical on the 1958 Lourdes Centenary

COMMUNITY

"THE OLD GAME" VIEWED BY A SOCIOLOGIST

INTERPERSONAL CONTACTS between whites and Negroes in the South are regulated by the "etiquette of race relations." This is etiquette insofar as it is ceremonious and prescribed by tradition, but not etiquette insofar as it is politeness. In fact it is just the opposite of politeness: it is an organized system of studied insult, and is so recognized by both whites and Negroes. . . . (Many specific items of the etiquette are mentioned, and:)

The Negro is also expected to interject the words "sir" and "ma'am" into his conversation at intervals, and he must use other deferential tones and words, while the white man is to use condescending words and tones. The white man may become angry and swear the Negro cannot do so openly without a jest.

While talking, the traditional pattern for the Negro was to remain with hat off, with eyes directed mainly at the ground, and with foot scraping, to "demonstrate" that he was incapable of standing and talking like an adult human being. The Negro was also expected to intersperse his conversation with laughter, the high-pitched "cackle." These latter demands have been going out of existence.

Arnold Rose, in
AMERICA DIVIDED

BOOK REVIEWS

Book review

Revolt Against Absurdity

Abbe Pierre's speeches decry lack of planning that allows people to go homeless and hungry.



REVIEWER Peter Fitzpatrick (left) greets Abbe Pierre on his Chicago visit, along with Rt. Rev. Magr. Vincent W. Cooke, archdiocesan supervisor of Catholic Charities, and Ed Marciniak, director of Catholic Council on Working Life.

ABBE PIERRE SPEAKS. Speeches collected by L. C. Repland, 203 pages. (Sheed and Ward, New York, New York, \$3.50.)

IN THE SPRING of 1955 Abbe Pierre visited in Chicago. This reviewer introduced him at a gathering where he proclaimed again his "Revolt Against Absurdity." It is not only cruel—the Abbe asserts—that persons should be without home and suffer from hunger and cold but something far worse. It is idiotic. If man planned with courage and intelligence, he says, such horrors would be quite unthinkable.

This book is a collection of speeches, much like the one given in Chicago, wherein the Abbe dwells on the condition of the poor of the world—more than a thousand million human beings are living in conditions worse than animals; three-quarters of the people in the world today do not have the minimum food necessary to grow into adults; one out of every two human couples in the world today has no home.

What has moved this man to make these statements? In France today

housing is very scarce. Many literally have no place to live, and of the existing dwellings, 40 per cent are more than 100 years old. Compared to Western Germany and other parts of Europe there has been little housing built in France since World War II.

"Emmaus"

Abbe Pierre is a priest. During the last war he spent two years in the Maquis, the French Resistance Movement. Then he was Chaplain in the Navy. After the war he was elected a Member of the Chamber of Deputies. He used his salary to start his movement for building homes for homeless working-class families, an undertaking he calls "Emmaus." He resigned from the French Parliament in protest against a building code requirement which he regarded as unjustly burdensome to the poor.

Many are familiar with how he recruited workers from among the homeless themselves to build the needed houses; how he financed his venture by a rag and junk collecting business, conducted also by the homeless—the "Rag Pickers of Emmaus."

In these speeches he voices the problem of the destitute: "a room where there isn't a place to put a chair for a man to sit in after work" . . . and the dream: "a real room where there is privacy."

But he also states the problem and the peril of those who are well-housed: "When three-quarters of a nation's inhabitants are comfortably housed and they take not the slightest interest in the rest who have no roof over their heads, then that country is a country of savages—not a country of civilized people. It certainly cannot be called a Christian country. . . . It is all one vast tragedy."

These statements are more than

rhetorical sentiments or platitudes. His life among the poor and his efforts which have provided houses to thousands in the past 15 years—these are the true eloquence of Abbe Pierre.

—Peter Fitzpatrick

Almost every apostolic group in Chicago has been actively assisted by Peter Fitzpatrick. He is an active member of the Catholic Council on Working Life which headed the Citizen's Committee sponsoring the Abbe's talk. He and his wife Alma, parents of 13 children, are former co-presidents of the Chicago federation of the Christian Family Movement. He is currently chairman of the board of the Adult Education Centers. AND—a practicing lawyer.

Reviewer is Not Moved

MOVE OVER, MOUNTAIN by John Ehle, 314 pages. (William Morrow and Company, New York, \$3.95.)

THIS NOVEL tells the story of poor Negroes in Leafwood North Carolina . . . the story of Jordan and Annie Cummings, their family, friends, and business associates. It starts with Jordan losing his family's last nickel in a crap game. It ends with Jordan the leading Negro business man in town—all this in a few months' time!

The business, too, was up for grabs with a roll of the dice at the end of the book, but since the story needed an ending (long overdue) and the author wanted a happy ending, Jordan won the roll.

The author describes his book as being "about strength—about people reaching up and working." That's his opinion. I see it as a story of the insecurity of a family that is headed by a hot-head who periodically gets drunks, fights, has gamble fever, and tries to dream his troubles away.

In the final curtain, Jordan gains some self control and doesn't return fist for fist when his brother lets go at him. This may have been a victory for Jordan, but the big question in my mind was, "How long will his newfound self control last?"

Like a thread, the escape dream of Jordan winds through the book. "Up in the North—that was the country. His real life wouldn't start until he got away." "But ahead was the North,



John Ehle, author of "Move Over, Mountain"

shining, beckoning him on. There he could succeed." "The North was the happy land."

Jordan sums it up as a dream, says this is most likely a white man's world, the Negro lives in a dream, "as if he wasn't born yet. Maybe not ready to be born."

—Delores Price

Perhaps what disappointed me in this book is that the story is all too typical of some people . . . the kind commonly written about in second-rate novels. Unfortunately when this kind of story is about a Negro family, it helps perpetuate a stereotype and adds little to mutual understanding. —D.P.

February is Catholic Press Month

"Many people do not believe that prejudice can be overcome and are not willing to put out the effort to try—unless they have seen where SOMEBODY ELSE has done so and it worked."

—Letter from reader in this issue

COMMUNITY is primarily and essentially the reports of "SOMEBODY ELSE" who has put forth effort to overcome prejudice. That is why readers find COMMUNITY both interesting and helpful. Why not observe Catholic Press Month by sending COMMUNITY to four others?

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—Pope Pius XI

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Views

Civil Rights Commission Meets

THE FIRST U. S. Civil Rights Commission held its initial meeting early last month. Created by the civil rights bill which Congress passed last summer, the Commission is directed to:

- Survey the civil rights situation throughout the country,
- Examine specific problems, and
- Suggest to Congress what laws might be adopted to solve these problems.

Critics of the law assert that these duties are so vague that little will come of its efforts. But even before its initial meeting, the Commission was handicapped by the withdrawal of one appointee, Stanley F. Reed, former Supreme Court Justice . . . postponing its initial meeting from December to January.

Congress must confirm the presi-

dent's appointments to the Commission, as well as a staff director. These steps had not been taken, as of mid-January.

Until the director is appointed and confirmed, as well as the Commission's members, little action is expected.

Commission appointees are:

Chairman John A. Hannah, president of Michigan State university, former assistant secretary of defense.

Robert Storey, dean of Southern Methodist Law School, former president of the American Bar Association.

Rev. T. M. Hesburgh, president of the University of Notre Dame.

J. Ernest Wilkins, assistant secretary of labor for international affairs. He is the only Negro on the Commission.

Doyle E. Carlton, former governor of Florida.

John S. Battle, former governor of Virginia.

Delay Dallas School Integration

DALLAS, Texas—The United States Court of Appeals at New Orleans ruled the city of Dallas need not integrate its public schools January 27, 1958. This overruled a Dallas Federal Court order setting that date.

The Dallas school system has 106,848 students of which 18,807 are Negro according to recent figures.

NEW YORK, New York—The Dallas decision "does not mean that school authorities are free to do nothing about desegregation," Robert L. Carter, National Association for the Advancement of Colored People (NAACP) general counsel, stated last month. "All the decision means," Carter

stated, "is that the lower court must give school authorities time to submit a plan. This has been the usual practice."

Referring specifically to the Little Rock situation, the attorney added: "Gov. Faubus was attempting to remove local responsibility for orderly desegregation, while the Dallas decision is an effort to fix this responsibility on local authorities."

LITTLE ROCK, Arkansas—Governor Orval Faubus commenting on the Dallas court decision, said, "It appears to me that higher courts are beginning to take a more tolerant attitude on this thing."

Ban Housing Bias in NYC

NEW YORK, New York—A city fair housing practices bill, thought by some political experts to be going to certain defeat two months ago, was passed the end of December. The measure banning discrimination in private housing takes effect April 1.

Known as the Sharkey-Brown-Isaacs bill, the measure was introduced to the City Council May 21. It bars discrimination in all rental housing and in sale of houses in developments which have 10 or more houses.

Action on the bill was postponed several times during the summer. To spur action a Committee for Immediate Action was formed by civic and religious groups, and arranged a demonstration at City Hall on October 25. Some 300 supporters of the bill participated.

A small group—a Harlem minister, an official of the Sleeping Car Porters, and Jackie Robinson—obtained an interview with Mayor Robert Wagner. He promised action on the bill immediately after the November 5 elections.

On October 28, according to the **New York Times**, Rt. Rev. Msgr. Cornelius J. Drew brought to a Catholic Interracial Council meeting a message from Cardinal Spellman stating that "it was not his practice to make statements concerning any particular piece of legislation, this being the province of legislators rather than churchmen. However, as many of his previous remarks would indicate, he and the church he represented were opposed to any discrimination, particularly when it affected basic human needs, such as shelter. Therefore, he said, he fully supported the principles of the housing anti-bias bill and hoped the City Council would work for a 'good, just, and workable law.'"

There had been much campaigning against the bill by real estate interests, but the letters favoring the bill and the city hall demonstration were impressive to councilmen. The bill passed City Council by a vote of 20-1.

Another hurdle remained: approval by the New York Board of Estimate. The board seemed willing to delay indefinitely, but a hearing was finally scheduled—probably because of public pressure—on December 19. It lasted most of the day with representatives of civic and religious organizations speaking for the bill. On December 23 the Board unanimously passed the measure.

Forbid Discrimination

CHICAGO, Illinois—The City Council recently adopted an ordinance forbidding discrimination because of race, creed, or color in a long list of specified public places and activities.

This ordinance is similar to a state statute except that it levies fines up to \$200, while Illinois law authorizes jail sentences up to six months and fines up to \$500.

The council also adopted a resolution calling upon officials of Chicago hospitals to eliminate discrimination in hospital staff appointments. Only seven of 63 predominantly white hospitals in the city have Negro physicians on their staffs, the resolution's sponsor asserted.

Threats Force Out

COPIAGUE, New York—William Delgado, a dark-skinned veteran of Spanish decent, moved out of his newly rented house after receiving 15 telephone threats in six days. The threats, by a male voice, were: "You



(Chicago SUN-TIMES Photo)

BARRED from school library because her head doesn't measure up! Roosevelt University students observe annual D-Day—Discrimination Day.

Brotherhood Week

(Continued from page 1)

this instance was the means.

There are other ways available in a school, and these could be done at various times in the school year:

- Giving an appreciation of family backgrounds while studying regional literature could be one.

- A simple story with the proper accent might be another.

- On the student level, Roosevelt University in Chicago has an effective yearly D-Day . . . Discrimination Day.

Signs are posted around the school: "Library closed today to people with green eyes" and "Only redheads need apply" and "If your head fits this space, you are barred from class." Notes the school bulletin, "By dramatizing the

absurdities of discrimination, students have fun while proving a principle."

Small things. Yet if each of us answered the demand of Brotherhood Week by one single action, one big or little step out of our way to build warmth and human understanding, we would be on our way toward one family.

Schopenhauer once likened people to porcupines, drawn close to each other seeking warmth, but pushed away by one another's quills. How about pulling out a few quills this year?

To make it definite, let's do it the week of February 16-23.

—Betty Schneider

Formerly a Friendship House staff worker, Betty edited **COMMUNITY** in 1955 and served as National Director 1950-54.

Reports Vary on Various Unions

Unions Surveyed

CHICAGO, Illinois—About half of 54 important local unions in the Chicago area have written non-discrimination clauses, a survey by the Illinois Commission on Human relations shows. The Commission interviewed officials of the local unions, representing over 190,000 workers, regarding union policies, practices, programs, and problems relating to minority groups.

Charge Union Bias

WASHINGTON, D. C.—Federal courts have the power to force unions to abolish racial discrimination in their membership, according to a recent unanimous decision of the Supreme Court.

After the dismissal of 45 Negro workers by the Texas and New Orleans Railroad, four of the workers charged that the all-white union, which was the collective bargaining unit for employees in the categories to which the Negroes belonged, discriminated against them in refusing to represent them fairly.

In the opinion written by Justice Black, the Court held that it has "repeatedly ruled that an exclusive

bargaining agent under the Railway Labor Act is obligated to represent all employees in a bargaining unit fairly and without discrimination."

Says Unions Lead

CHICAGO, Illinois—"Labor is doing its best to combat racism in the South: employers are doing their utmost to stir up as a means of fighting unionism," Charles S. Zimmerman told the Third Annual Conference on Civil Rights held recently here.

The conference was sponsored by the Jewish Labor Committee in cooperation with area unions.

A World Problem

CHICAGO, Ill.—"The racial problem is not just a Chicago problem, nor a United States problem, but a worldwide problem," Samuel Cardinal Stritch, archbishop of Chicago, told a recent Chicago Catholic Interracial Council meeting.

Noting the picture in South Africa, he stated that "a group of whites in the name of Christianity have established and by law inculcated a form of stupid white supremacy—which the Church, of course will not observe—providing for segregation even in worship."

—Cliff Thomas

A regular contributor to **COMMUNITY** Cliff works for the Chicago Housing Authority. He is a former FH staff worker.

COMMUNITY